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of any trees which have not been peeled."

The Count de Buffon has determined by a series of experiments conducted with the greatest accuracy, that barking of trees standing, is attended with the most beneficial effects in augmenting the strength of timber.

A piece of a tree which had been barked standing, 14 feet 6 inches square, weighing 242lb. broke under 7940lb. A piece from a similar tree, but unbarked, and of the same dimensions, weighing 234lb. broke under 7320lb.

A similar piece of barked, weight 249lb. broke under 8362lb.

Its companion unbarked, weight 236lb. broke under 7355lb.

Two others of the same dimensions supposed the best timber, the barked, weighing 263lb. bore, before it broke, 9046lb. The unbarked piece, weighing 238lb. broke under 7500lb.

The above trials are sufficient to show that wood stripped of its bark, and dried standing, is always heavier, and considerably stronger, than wood kept in its bark.

That the sacrifice of the timber for the sake of the bark is totally unnecessary is also proved by the experiments of both Mr. Biggin and Mr. Davy.

Comparative scale of barks, by G. Biggin, esq.

Tanning principle (in grains) from half a pint of infusion.

Sumack	158
Huntingdon or Leicester willow ...	109
Oak cut in Spring	108
Smooth Oak	104
Spanish Chesnut	98
Ash	82
Hazel	79
Poplar	76
Mountain Ash	60
Horse Chesnut	30
Oak cut in Winter	30

See Phil. Tran. for 1799, p. 263.

By Mr. Davy's Experiments.

Gains of
Tannin.

An ounce of the white cortical layer of old Oak Bark ...	72
... .. Young Oak	77
... .. Spanish Chesnut	63
... .. Leicester Willow	79
An ounce of the whole bark of Oak	29
... .. Spanish Chesnut	21
... .. Leicester Willow	33
... .. Elm	13
... .. Sicilian Sumack	78
... .. Malaga Sumack	79
An ounce of Souchong Tea ...	48
... .. Green Tea ...	41

Phil. Tran. for 1803, p. 239. T.

For the *Belfast Monthly Magazine*.

Επε χοινυσι πεν καβιζε.

Sit not upon a Bushel.

THIS symbol, though rather more retired than its predecessor, yet promises no great difficulty in the investigation. In order to attain to this *moral x, y*—this thing yet unknown—let us proceed to consider that which is known. A bushel, then, is a vessel appointed for the measurement of certain goods, a purpose, from which in the establishment of the just economist it will not be diverted. In fact, the leading principle of a well regulated household is, that every thing be applied to its appropriate use, and to none other; where this useful principle is violated, we may naturally expect to find poverty the reigning mistress.

By extending the application of this principle, we have a precept, which we may profitably employ in the brief form of its symbol, "Apply every thing to its proper use." But, though this precept may have been conceived to originate in observations made within the limited sphere of a household, its application needs not to be limited there-

to: it might be applied to the great family of a kingdom, and, if enforced, might, nay, must, be found profitable. To pursue this very interesting, this solemnly important part of the subject, might lead to the displeasure of those, who would certainly be offended, and as certainly not mended: let us therefore confine our attention to the probable and possible, and endeavour to produce some beneficial effects on the minds of those, whom we can influence, through the mean of common sense.

Within the circle of our own little world, we may see many gross violations of this precept. What can be more glaring, more productive of ridicule, than a case, which any one may imagine for himself, and which will not seem beyond probability;—that of a man, who, having become almost an amphibious animal by long service at sea, at length forsakes that service, and, having secured reputation for riding the waves, would fain extend it, and grasps at the fame of a rider of horses. Under this generous impulse, he mounts, and most courageously surveys the roads. Emboldened by success, he trots, and aiming still higher,—“he will be a soldier,”—a soldier on horseback, though not able to see beyond his horse’s ears—a *light horseman*, though rather too fat to be a running foot-man!!

A character, like this, presented with all its absurdities collected into one view, may seem beyond reality: but the accurate observer of mankind will allow it to be probable, a faithful sketch of what may be; and, if such characters are not more frequently noticed, the cause is, that the ridiculous is in general softened by a mixture of some valuable qualifications.

Of such a character, whether the

misapplication of talent has arisen from bad advice of others, or ignorance in himself, it may be fairly said, “The bushel has been sat upon.” Such a misapplication however leads but to absurdity and consequently exposes a man merely to ridicule.

More serious consequences must result, when this misapplication of talent, and misdirection of the mind takes place in the important pursuits in life. The process is obvious, and unhappily, of too frequent occurrence. A child exhibits some marks of sprightliness and docility: it is extolled by its parents and friends and is marked out for the lawn-sleeves, or the wool pack. When sent to school, he shows some quickness and application.* This, to experienced persons, a slender ground, strengthens expectation. By this time he has become possessed of a high opinion of his own qualifications: and can he entertain any doubt of them, when he has been so often informed of them by those most consummate judges, his aunts, perhaps, or his grand-mamma?

In his course through the university, circumstances may place a moderate degree of fame within his reach, and contribute to build him up in the opinion of his own excellencies. One thing only is wanting to rivet the delusion for life, his commencing his career in the world among persons, whose studies have not lain in the same course with his, and whose judgments he conse-

*It is not meant here, that quickness and application are not promising symptoms in a boy: but that the *degree* of them which gives such hopes to fond parents and partial friends, and is so common among boys, does not warrant the very extravagant hopes it excites.

quently contemns. Obtaining here a temporary popularity, he becomes blown up with vanity. The partiality, natural to parents and friends, had secured to him constant forbearance in his boyish days; but these causes now no longer exist; he has pushed forward to secure admirers in the world; a degree of talent, that adorned by modesty would have commanded respect, obtains him respect for a while; but the gloss of novelty wears away; his applauders gradually lessen, and he wears away into insignificance. The evil however is done, the deep impression of his importance is not to be erased from his *own* mind, and the loss of popularity, which should be considered by him as a proof of error or deficiency in himself, is ascribed to want of discernment, or to envy in others.

From similar causes, many, who might have been useful in various departments of life, have been sent adrift on the world as starved poets, or hireling pamphleteers, exposed to the inevitable alternative of struggling on in penury, or of rubbing off all moral principle in the struggle. How justly worthy of pity we may conceive some of these victims to parental partiality to have been!! Had they been taught to appreciate their capacity justly, or had they been left to time and exertion to find their proper place in the scale of merit, they might have attained to respectability, or at least have escaped disappointment and contempt.

The consideration of—

Quid ferre recusent,
Quid valeant humeri—

a precept of nearly similar import with that contained in the Symbol, should be ever present to our minds, if we would avoid just ridicule and disgraceful miscarriage; we should

each for ourselves, strive to *apply the vessel to its proper use*; and parents should be led by a sense of duty, as well as the interest of the child to keep in view this precept in its training and destination.

This explanation of the Symbol appears to me obvious and natural: it may not seem so to others. That the various tastes of our readers may have some chance of being suited, the following opinions of different expositors are laid before them.—Lilius Gyraldus assumes the word Choenix, or bushel, to signify the quantity necessary for the consumption of one day, and infers the instruction of the precept to be, that a man is not to rest contented with having acquired what is needful for the present, but to extend his view to the future also. This he conceives to be well expressed in the figurative precept, which forbids sitting on the measure, as though it were to be applied no more to its proper use. Picus of Mirandula expounds it thus, that, measuring all things by our reason, we should order all our actions by rule and measure. In this he evidently supposes the measuring vessel to be an emblem of the reasoning part in man, and the perversion of it to improper uses will then aptly signify the abuse of the understanding.

Ὁμωροφίως χελιδῶνας μὴ ἐχέ.

Keep not Swallows under thy Roof.

The coincidence of this precept with the popular superstition concerning swallows, would seem to warrant the idea, that the vulgar notion is but a misunderstood acceptance of the Pythagorean Symbol. The existence of the superstition at so great a distance of time from the delivery of the precept supposed to be its basis, will appear but a slight objection to those, who

consider, how strongly the minds of different and distant ages resemble each other in their weaknesses and vices. It is, in fact, the same mind operated on at different intervals by nearly similar causes, and the offspring of ignorance have been ever remarkable for a family-resemblance.

Hence, the same error has been noticed to lead men captive in places and ages the most remote, where no suspicion of tradition or direct instruction can be conceived: for instance, the sacrifices to Moloch noticed by the sacred historian in the early ages of the world, and the human sacrifices among the Mexicans, whose empire, according to a very reasonable supposition, could not have had existence many ages, before the period of its discovery. Besides, many errors are evidently traditional, and the investigation of the many points of resemblance between the superstitious practices and opinions of elder times, and those which now prevail, would furnish no uninteresting object for pursuit.

In Hamlet, Horatio says of the Ghost—

.....“Yet once, methought,
It lifted up its head, and did address
Itself to motion, like as it would speak:
But even then, the morning cock crew
loud,
And at the sound, it shrunk in haste away,
And vanished from our sight—”

This *morning*-time is defined elsewhere to be—

“In the dead waist and middle of the night—”

The Ghost also in his converse with Hamlet, exclaims,

“But, soft! methinks I smell the morning air.”

Let us now hear Anchises, who addresses his son in words, of which the preceding night almost seem a translation.

* “Jamque vale; torquet medios nox humida cursus;
Et me sævus equis Oriens adflavit anhelis:
Dixerat, et tenues fugit, cœu fumus, in auras.”

Some of those inventions of man, which have been engrafted on the religion of the Bible to its great deterioration, may perhaps find their origin also among the rites of paganism. The lustral water of the heathens may suggest one practise of the present day, and in *Æneid*, lib. 6. v. 736, &c. the prototype of another will probably be discovered.†

In the Symbol now under consideration, the design is not so obvious as in the preceding ones. What are the most striking circumstances in the nature and habits of swallows? Their emigrations, and incessant change of place? Here then seems to be an allusion to men of unsteady minds, and fickle dispositions;—men, who flutter from place to place, having no attachment for their natal soil, feeling no preference, but as convenience or selfish interest decides: whose maxim is,—“Ubi bene, ibi patria.” Admit not such men beneath thy roof; that is, form not close intimacies with them: for we

* —“And now farewell; moist night whirls her middle course, and the cruel east hath breathed upon me with his panting horses.” He said and, like vapour, fled into thin air.

† Shakespeare almost a translator again in *Measure for Measure*. Act 3. Sc. 1.

Ay but to die, and go we know not where —

—This sensible warm motion to become

A kneaded clod; and the delighted spirit

To bathe in fiery floods, or to reside
In thrilling regions of thick ribbed ice;”

To be imprisoned in the viewless winds,
And blown with restless violence round
about

The pendant world—

must not suppose, that Pythagoras, who was a philanthropist, would enjoin a precept so inhospitable, as to shut the door on distress and want.

One characteristic of the persons, against whom this Symbol is conceived to warn, is that they wait not to be sought for; they present themselves unsolicited, and cross us in all our paths: they require not the wooing: they are forward and obtrusive, being totally unacquainted with the inseparable companion of merit, modesty.

The Symbol, thus understood, would be a useful impress on the mind of a young man, just about to take up his part on the stage of life. The characters, against which it warns, with their superficial qualities, catch his inexperienced eye; they advance close to him, and fill his whole field of vision, and consequently those, who will not come forward, because conscious that their worth demands a search, remain unperceived by him. What commonly results?—Disappointment necessarily. A little time suffices to wear off the superficial gilding, and the selfish worthless character appears beneath: hence, in the minds of the ardent and high-spirited a dangerous revulsion too frequently takes place: the heart, that expands with benevolent warmth to every being, now chilled in all its hopes, impetuously contracts, and will scarcely admit an individual to its embrace.

May not the caution, thus extracted from the Symbol, be profitably impressed on females—and on them more peculiarly?

The boy is generally familiarized from an early age, to intercourse and collision with his equals: his powers of discrimination are soon called into exercise, and consequently arrive at maturity at a compara-

tively early period. His pursuits after leaving school, are of the kind, which require a vigorous exercise of the mental powers. Hence it will necessarily result, that he will be found to possess above the female of equal natural talent, all that decided superiority, which experience and exercise confer.

The opposite to this will sketch the female's case. She dwells longer in the vale of retirement: when brought into public, she appears not without her matron-guide, from whom she departs only to be consigned to the more pleasing guidance of a husband. These circumstances are, of themselves, sufficient to enfeeble, or at least to retard the growth of intellect. Add to these the debasing effect of what is, by a misnomer, termed education—a course, which not merely enfeebles the understanding, but prevents its remains past hope, by fettering it with vanity, and the love of what is useless. No duties can be well performed but by the aid of reason, and what duties are there so important, so interesting, so productive of public advantage, and private happiness, as those of the mother who prizes and watches over her jewels*? as she ought? And can a man of common sense expect those important, those sacred duties, to be well discharged by the fluttering empty thing forced into womanhood in the hot-house of a boarding-school? and is it consistent with good sense, or with the interest of man himself, to impress the ungenerous, absurd idea, that it is needless and improper for females to cultivate their understandings?

While the rational part of a female is thus left unimproved, *on principle*, there must be an incapacity of judg-

* In allusion to Cernelia, the mother of the Gracchi.

ing accurately, and consequently a liability to be hurried away by plausible appearances. Under such circumstances then, when the mother, wife, or daughter, forsakes her legitimate protector, and confines herself to infamy and a seducer, while we condemn them, we must not do so exclusively; those who have exposed them to the temptation unarmed, deserve their share of censure. The natural guardian and instructor should have taught the female mind to reason, and so have furnished a test, by which to discriminate between the fluttering inconstant tribe, supposed to be described in the Symbol, and those, who would prove safe guides and beloved companions through the journey of life.

Gyraldus, in *his* commentary, supposes the swallows to be false friends, who abound in the sun-shine and summer of prosperity, and disappear at the approach of the winter of adversity. To this interpretation, it may however be objected, that the design of Pythagoras, in giving these Symbols, was to furnish his disciples with brief advices, by which they might be forearmed for any emergency; the Symbol, according to the interpretation of Gyraldus, is not a preceptive forewarning guide, it is a mere allegory, by which an idea is given, of what false friends are, but no rule laid down, by which they are to be discovered.

To the Editor of the Belfast Magazine.

SIR,

The following letter was written for a young friend, on his going abroad. As the admonitions it contains may be useful to other young men in similar situations, and even to young men in general, I send you a copy, conceiving that it might

with propriety, find a place in the pages of your useful and interesting magazine,

I am &c. A. Z.

LETTER TO A YOUNG MAN GOING
ABROAD.

MY DEAR WILLIAM,

YOUR mother, prompted by the tenderest affection and solicitude for your welfare and happiness, has requested me to write you a letter of friendly admonition, on the occasion of your going abroad. She conceives that a few hints respecting your future conduct, dictated, as you will believe them to be, by the purest motives, and the warmest desires for your future happiness, may make a lasting impression on your mind, and may assist to strengthen your virtuous resolutions, when you shall no longer enjoy the advice and instructions of your relatives and friends. I shall comply with her request, with the greatest pleasure; and trust that you will receive the following brief admonitions, with the same interest with which they are written, often meditate upon them, and lay them seriously to heart.

The mode of life on which you are about to enter, will probably, in a great measure, preclude you from enjoying the public services of religion. But independently of these, there are principles of piety, and duties of devotion, which no circumstances or situations should prevail with you to neglect.

Consider that from God you derive your being, and that on him you are continually dependant for all that you enjoy: that it is his pleasure, that you should be happy; and that of course, it is his will, that you should constantly love and obey him. Let, therefore, that Supreme Being, whose approbation is that alone which can confer true and